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FOLK-LORE FROM VIRGINIA, SOUTH CAROLINA, GEORGIA,
ALABAMA, AND FLORIDA.¹

BY PORTIA SMILEY.²

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¹ Tales Nos. 1–10 are from Virginia; Nos. 11–25, from South Carolina; Nos. 26–32, from Georgia; Nos. 33–36, from Alabama; No. 37 is from Florida; and No. 38 is a general folk-tale in the South.

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FOLK-TALES.

I. DOES A COW HAVE PIGS?¹

Brer Bar an' Brer Wolf lived together on a fa'm. Brer Bar had a cow, an' Brer Wolf had a sow. One mornin' Brer Bar an' Brer Wolf went out to the barn, and the sow came up with ten pigs. Brer Bar said 'twas his pigs his cow had. Brer Wolf said his sow had dem pigs. So dey couldn' agree. Dey said dey'd take it to court. Brer Bar says he get Brer Frawg fur his lawyer, kase he was wise. Brer Wolf says 'll get Brer Rabbit, though he's a mighty triflin' man. So dey to meet de nex' day in de ba'n-yard t'ree o'clock, Brer 'Possum an' Sis 'Possum, Brer Coon an' Sis Coon, an' Brer Bull-Frawg an' all de critturs 'round. Brer Buzzard said he'd come, kase he may have to clean up some of dem dead, kase he know dey goin' to kill somebody. Nex' day everybody come a-skippin' an' a-hoppin'. Brer Frawg wus dar sittin' up on de jedge stan', waitin' fur Brer Rabbit. Brer Rabbit ain't tu'n up yet. 'Bout four o'clock dey all say, "Well, I guess we'll give Brer Bar de pigs, kase Brer Rabbit ain't here to argy his case." All at once dey heard a voice up de road, an' dey see de dus' jus' a-flyin'. Brer Rabbit jus' kickin' up san' a-runnin'. Den all at once he come a-rushin' into de court-house, a-puffin' an' a-pantin', all out of breaf. "Ladies an' gents, Ise sor' to be late. Ise mean to gitshhere on time, but I had to see 'bout a bery important business to my faders." Brer Frawg he 'lowed, "Your fader! Whoever heard talk 'bout you havin' a fader?" Brer Rabbit he hollowed, "Ladies and gents! How many ever heard of a cow havin' pigs?" — "No! No!" cried de crowd. "Well, de sow an' pigs are yourn." An' he won de case. Den dey give a party for Brer Rabbit, an' Miss Meadows an' all de gals were dar. Brer Rabbit was in love with one of de Miss Meadows. Brer Nophy (Wolf) got his fiddle an' played dis tune:² —

A $\text{♩} = 108.$

Brer Rab-bit put on Brer Rab-bit's hat, Brer Rab - bit took his
 coat an' spats, Big eye, Brer Rab-bit, hoo, hoo! Big eye, Brer Rab-bit,
 Rite.
 hoo, gall! Pop eye, Brer Rab-bit, hoo, hoo! O Miss Li - za Ja-ané! I

¹ As a saving of time, this tale and the following tales, excepting Tales 3 and 19 and a variant of Tale 6, were dictated to the editor. — Compare Jamaica, P. C. Smith, *Annancy Stories*, No. 12 (New York, 1899); Grimm, *Die Kluge Bauerstochter*. — E. C. P.

² Transcribed by Helen H. Roberts from a phonographic record.

The musical notation consists of six staves of music in common time, with a key signature of one flat. The notes are primarily eighth and sixteenth notes. The lyrics are as follows:

met Brer Rab - bit on de way, I ask him where he gwine, I
t'ank your stars an' I bless my soul, I hunt fo' de musca - dine.¹ Big
eye, Brer Rab-bit, hoo, hoo! Big eye, Brer Rab-bit, hoo, gal! Pop
eye, Brer Rab-bit, hoo, hoo! O Miss Li - za Ja - ane!
Jaw-bone walk-a, jaw-bone talk, Jaw-bone ca-ter wid a knife an' fork.
Hang my jaw-bone on de fence, I hab'n seen noth-in' of my
jaw-bone sence. Big eye, Brer Rab-bit, hoo, hoo! Big eye, Brer Rab-bit,
hoo, gal! Big eye, Brer Rab-bit, hoo, hoo! O Miss Li-za Ja-ané!

2. BIG-'FRAID AND LITTLE-'FRAID.²

There was a little black boy who used to take the cow out every morning and bring him home in the evening. Used to pass the white man's place every evening; an' white man would say, "Look here, boy! ain't you 'fraid to go 'long here?" (White people talk jus' as bad [incorrectly] as the colored.) "Who is 'fraid?" — "All right, you find out who 'fraid is." He had a little monkey, no wife. Nex' morning was coming, bringing his cows home, real dark. The white man heard him comin'. Got a big white sheet and put over him, and went on out to sit on a big lawg was across de road. De boy had to go over de lawg. An' de monkey wen' an' got him a sheet; — had

¹ Compare Harris 1:196.

² Compare North Carolina, E. C. Parsons, Tales from Guilford County, North Carolina (JAFL 30 : 172); Florida, E. C. Parsons, Folk-Tales Collected at Miami, Fla. (JAFL 30 : 227). — E. C. P.

to do everyt'ing jus' like his master. Master didn' see de monkey, t'ought he was all by himself. Master sat on one end, monkey sat on de oder en'. Boy saw dese two t'ings, an' said, "Oh, dat two 'fraids, one on one en' of de lawg, an' one on todder." De man saw de monkey on de lawg. Took out an' tore down de road, de monkey behin'. Boy called out, "Run, Big-'Fraid! Little-'Fraid will kotch you." Man ran to his house an' fell on to de floor, an' de monkey fell on top of him. Took sick an' had to sen' fo' de doctor. Dat ended his 'fraid.

3. DIGDEE OWL.¹

Once there was an old man travelling. He saw an old log-cabin, and went in to ask for something to eat, he was so hungry. An old woman came to the door. He asked her to give him something to eat. She was cooking cow-pease and ash-cake. She did not want to give the old man any, she was so stingy. So she let the water boil out of the pot, and filled it up again. Every time she filled it up with water, she would tell the old man that as soon as the pease were done, she would give him some. The ash-cake staid in the hot ashes until it burned up. The old man got tired waiting, and said, "I must go, being as you won't give me anything to eat." The old woman said, "Who?" — "You," said the old man, "and you are an old owl, digdee owl, and shall say 'whoo' all the days of your life." There and then the old woman flew up the fireplace and on to a tree, and cried, "Whoo! Whoo! A whoo! Oh, you cook to-day, and I cook to-morrow. Whoo! Whoo! A who — o!"

4. TAKES NO RISK.

Little pickaninny was comin' t'rough de bush. Ber Wolf said to Ber Rabbit, "Eh, Ber Nambit, ain't dat a wind shakin' dat bush?" Ber Rabbit say, "I trus' no mistakes, I ris' no weak pints. If bush shake, I gwine run." He lit out.

5. DON'T HELP THE BEAR.

A preacher, a Baptist minister, was goin' to church, an' met a bear on de road. He saw dis bear comin'. He looked up; he say, "Lord, isn't dat dah bar? It 'pears to me like dat's a bar. Lord, I don' boder you much, but dis is one time Ise gwine to call on yer to fight dis bar; an' if you help me fight dis bar, yer goin' to see de damndes' fight yer ever see in yer life." Make a song, —

"Lord, you delibered Daniel from de lion's den,
Deliver Jonah from de belly of de whale

¹ Written by the narrator.

An' slop him upon de dry lan',
 Deliber de t'ree Hebrew chillen from de fiery furnace.
 Now, good Lord, if you can' help me,
 Please don' help dis bar."

Den he lit out. Didn' give de Lawd any chance to help him.

6. WOLF'S TAIL TO THE HUNGRY ORPHAN.

Ber Numphy 'gun a dinner, an' Ber Nambit was inwited. Ber Nambit took de spices, red pepper an' sage, an' de fixin's for de meat. Ber Numphy had a tail, not a bushy tail, like any common dawg-tail. Ber Nambit had a long bushy tail. Ber Numphy had a great big far [fire] in de far[fire]place, an' he was standin' wid his back turnin' to de far, talkin' to Ber Nambit. Ber Nambit was sittin' up in de chair cross-legged. Little po' orphan-boy goin' by, cryin' kase he was hungry. Ber Numphy tail got far [fire] an' flew up de chimney, an' drap in fron' of de little boy, an' he picked it up an' eat it. Dat's de way de Lord perwide fo' dis little hungry child. De Lord p'omise to perwide fo' de orphan chillen. Ber Nambit was so sorry for Ber Numphy, dat he let Ber Numphy bob his tail right off to stick it on Ber Numphy. Ber Numphy went to bed, an' it healed up. Ber Nambit t'ought his tail would grow out again, but it never did grow out. A bunch of har [hair] is all he got. Ber Rabbit so good-natured, dat's why he have a short tail to-day.

(Variant.¹)

Why a rabbit has a short tail. Bro' Rabbit was too good-natured. Bro' Fox went out to dine with Bro' Wolf one day, and it was very cold. So he turned his back to the fireplace to warm, and the fire caught his tail and burned it off. It went up the chimney with the blaze, and a poor little boy was passing. He was very hungry. He saw this roast-meat, and was glad. He said the Lord put it there for him. So he ate it. Bro' Rabbit heard about Bro' Fox sad fate, and went to the house to see him. He cut his tail off and sewed it on Bro' Fox. When it healed up, Bro' Fox had a beautiful bushy tail; and instead of Bro' Rabbit's tail growing back, only hair grew over the stub. The saying now is, "Good nature is why Bro' Rabbit has short tail now."

7. THE LORD AND TOBY.²

Man prayin' all de time: "O Lord! send down thy angel to take ol' Toby home, Toby's tired o' living. O Lord! send down thy angel to

¹ Written by the narrator.

² Compare Georgia, C. C. Jones, *Negro Myths from the Georgia Coast*, XXX; Georgia, J. C. Harris, *Uncle Remus and his Friends*, No. IV; Florida, E. C. Parsons, *Folk-Tales Collected at Miami, Fla.* (JAFL 30 : 227). — E. C. P.

take ol' Toby home." So his master knocked at de do', said, "Who's dat?" — "Oh, de Lord sent his angel to take Toby home." Toby said, "I say, can't de Lord take jokin'? Mo'ober, Toby's gone to de nex' neighbor, an' I don' know when he's gwine come back."

8. MASTER DISGUISED.

Was his mahster's chicken-raiser. Mahster trust him. His mahster went away, so he give a big party. Mahster changed his clothes and blacked his face. Came an' knocked at de do'. John came to de do', said, "Whatshyer want here?" Mahster said, "Ise looking for Mister Johnson's plantation. Ise got lost." John said, "Come in heah, make yourself sca'se, too. Sit down here, eat dis. I'll show you where to go. I wantshyer to get out of heah, too." Mahster went home. Nex' day Mahster call him: "John, what did you steal my chicken fo'?" — "Mahster, let me tell you dishyere one t'ing. I done saw in de Bible dat de man had to reab whey he labor. Mahster, I done labor raisin' dose chickens."

9. DIRT-DAUBER.

When the dirt-dauber¹ was building its house, Hornet said, "Let me show you how to build." Said, "I know! I know! I know!" When it almos' finish, all but de do', de yeller-jacket came, want to show him how to fix de do' on (build under de eart'); said, "Ber Dauber, let me show you how to make de do'." — "I know! I know! I know!" Went in, put on de do', kyap on, fasten inside, daub up, couldn't come out, had to die. You find dat dirt-dauber build in sections, same as hornets and yeller-jackets; but dey are dead inside, shell of dirt-dauber in each section. When you find um know so much, jus' call um dirt-dauber.

10. HOW DUCK SAW DAY.

De duck an' de gobbler had a bet dat de one dat see day firs' was to tell an' get ten dollars. De duck went to sleep. De gobbler staid up all night, knew de duck was tricky. When de gobbler saw day approachin', he said low to Duck, "Brer Duck, it's day!" Duck woke up; say, "Day! Day! Day! Day!" Gobbler said, "Wobble! Wobble! Wobble! Who in de hell can help it!"

¹ Dirt-daubers are on the order of the hornet. They build houses in woods or on house. They plaster clay against something flat.

II. OUT OF HER SKIN.¹

This old woman was very thin. Her name was Aun' Mandy. Because she was thin, she said the ol' hag used to ride her every night. (Jack o ma lantern was dat ol' hag.²) She said when the ol' hag would get on her, she made this peculiar sound: "Hn hn! hn hn! hn hn!" Then the ol' man would say, "Aun' Mandy!" give her a shove, and the ol' hag would jump off. In the mornin', when she woke, she would have ol' hag bridle each side her mouth. (Perhaps she was drulin'.). So one ol' conjure-man tol' her if she would pay him ten dollars, he'd ketch the ol' hag for her. He wait outside de do' one night; and when de ol' hag drap her skin on de do'step, he got an' put salt an' pepper on her. When de ol' hag comes out to put on she skin, it would bu'n her. Den she say, "'Kin, 'kin, dontshyer know me? 'Kin, 'kin, dontshyer know me?" An' she staid dere 'til morning, right raw all over, trying to get her skin on. An' de conjure-doctor kotch her, and dey tarred and feathered her. An' Aun' Mandy got her flesh back.

12. THE LOVER WARNED.

This woman had a little baby. Man who used to see her before she got married was going away, wanted to come an' see her. Husban' was there. She took up de baby, sat by de window, sung a lullaby. Sing, —

"Go to sleep, go to sleep,
Go to sleep, yer mammy's baby,
All dem horses in de stable
'Long mammy's little baby.
Go away, go away, O mammy!
Ol' man is in de bed."³

He still try. Rattle de winder. Try to give him all de hints she know how, he still rattle. Sing, —

"Oh, de devil in de man,
He can't understan',
Get away f'om de winder,
Ma love turtle-dove!"

Husban' jump. He flew.

¹ Compare Georgia, J. C. Harris, Uncle Remus, his Songs and his Sayings, XXXI; North Carolina, E. C. Parsons, Tales from Guilford County, North Carolina (JAFL 30 : 187, No. 34), and see comparative note (*Ibid.*, 187, note 2); Maryland, E. C. Parsons, Tales from Maryland and Pennsylvania (JAFL 30 : 209-210); Bahamas, MAFLS 13 : 41 (note 1). — E. C. P.

² Compare Thonga, Junod, 2 : 463.

³ Sung by the narrator.

13. THE MURDEROUS MOTHER.¹

A little girl, her mother died, her father got married again. Woman had a child. Man went out to hunt coons. Didn't catch anything. Said, "Old woman, I been huntin' all night, an' I didn' kotch nothin'. Get my dinner ready. I don' care what you get." She took the child an' struck it on the head, an' cooked it an' gave it to her husband. Said it was coon. Her own child wouldn't eat it. Man asked for de little girl. Did not know where she was, was out playing. Man heard a bird sing, —

"Mammy, Daddy, your last child you leave here to die.
Mammy kill me, Daddy eat me.
Pretty little sister pick up ma white bone,
Bury um under marble stone."

14. US.

Dis was a good ol' Baptist woman in de Amen corner. Never missed a Sunday. Dis Sunday couldn' go to church. Husban' tell her what happened. Husban' was a deacon. Ol' woman, name Mandy, had a little girl. Dis deacon got dis girl in trouble. Dis very Sunday his wife didn' go to church, dis chil' was brought up befo' de church to be turned out de church. De deacon went home, began to tell his wife about de happenin's. "Oh, we had a beautiful sarnun to-day." Ol' woman say, "Yes, Lord." — "De preacher take his text in John, John de Baptis'." — "Yes, Lord." — "After church we had a meetin'." — "Yes, Lord." — "An' Sister Rosie gran'datter was dere." — "Yes, Lord." — "Dey goin' to turn Sister Rosie gran'datter out o' chu'ch." — "O Lord! have mussy! Have mussy!" — "'Cause Sister Rosie gran'da'ghter goin' to have a baby." — "O Lord! have mussy! Have mussy! Have mussy!" — "'Cause dey blamed it all on us." — "An' who in de hell is us?"

15. WITCH-CAT.

Was an ol' witch who always turned a kyat when she wanted to do kindness to children. If the child was good to the kyat, would reward her; if the child would strike the kyat, would punish the child. One day she came and mewed, an' a woman struck her. Little girl came out an' gave her her dinner. One day this little girl went out crying, her feet cold, wanted a pair of shoes. Met the old woman. Asked her why she was crying. Said she was cryin' because her feet were cold. The ol' woman gave her shoes. Said to her, "Do you

¹ Compare North Carolina, E. C. Parsons, Tales from Guilford County, North Carolina (JAFL 30 : 196-197); Louisiana, A. Fortier, Louisiana Folk-Tales (MAFLS 2 : 61); Grimm, Der Machandelbaum (Bolte u. Polívka, 1: 412). — E. C. P.

remember when you gave your dinner to my kyat? Good will always follow you. Any kyat come to yer house, always be good to him. May be a human being in kyat form."

16. ZIP! ZIP!

Good old Baptist brother died an' went to heaven. So happy when he got there! Lord told Gabriel to put him on a pair of wings. He flew all around, past by de Lord — zip! Flew so close to de Lord, almost hit him in de face wid his wing, mos' mash his face — zip! zip! Got too happy. Fan sudden. Twice like to hit de Lord in de face wid his wing. Zip! Zip! Third time — dat too much. De Lord said, "Turn dat nigger out here, he break up all my heaven!" Got too happy in heaven. Has been wanderin' ever since.

17. THE BLIND OLD WOMAN.

Was an ol' woman who wanted to marry a young man. She was almos' blin', but she wanted to make out she had good eyes. She invited this young man to her house to a dinner one day. She had one daughter who died and left a little girl. This grandchild was living with this ol' woman. She had the little girl take a cambric needle to stick in the tree in front of the porch. An' whiles they sittin' down in the porch, she said to him, "What's dat dat I see in dat dah tree? 'Pears to me dat dat dah is a needle." Man say, "I can't see any needle from yeah." — "You, Mandee, come heah! Go look in dat dah tree an' see if dat ain't a needle." De little girl goes an' gets de needle. "Yes, granny, dishyere a needle." They went in to dinner. There was a coffee-pot on the table. She couldn't see. She thought it was the cat getting up on the table. She slapped the pot, "Shkat! Shkat!" That ended the whole thing with that young man. He ended the dinner, and never did come back any more.

18. RUNNING HAND.

Ol' conjure-man said he would give John a han' so he could cuss his master, cuss him out. Said, "Put um in yer pocket, keep yer han' on." De master pass 'long; said, "John!" John answer, "Whose dat callin' me?" Master said to de overseer, "Take him to de barn an' give him round one hundred." De overseer whipped him, cut him all up, washed him down with salt an' water. John tell de conjure-man, "I went an' cuss Mahster. Mahster like to tar me up." Conjure-man said, "I gi' you a runnin' han'. Why didn't yer run?"

19. INCRIMINATING THE OTHER FELLOW.¹

Miss Kingdeer of Coon Swamp had two da'ghters, and Brer Wolf and Brer Rabbit was in love with the young Miss Kingdeer. Young Miss Kingdeer 'lowed she loved Brer Rabbit better than she did Brer Wolf. Brer Wolf he got jealous, and say he's goin' to git even with Brer Rabbit by killing Miss Kingdeer's goat, 'kase she say anybody who'd kill that goat, her father would horn 'im. So Brer Rabbit and Brer Wolf went to call on Miss Kingdeer; and when dey was gwine back home, Brer Wolf said to Brer Rabbit, "Ye must 'scuse me for not going home all de way wid you, 'kase I promised to call on Brer 'Possum wife, who is mighty sick." Brer Rabbit 'lowed, "I'd go along wid you, but I'm mighty feeble myself to-night." So Brer Wolf left Brer Rabbit, an' went back in the field an' kill Miss Kingdeer's goat. Next day he went callin' on Miss Kingdeer to see what dey'd say, like he know nothin' about it. "Good-mornin', Miss Kingdeer!" says Brer Wolf, "how's your ma?" — "She's between de gate-posts an' de hinges dis mornin', Brer Wolf, how is you?" — "Well, I'm kinder hucckumso." — "Brer Wolf, has you hearn about our goat? Some one killed her last night." Brer Wolf he made out he's so 'stonished. "Miss Kingdeer, I think I know who killed dat dere goat, nobody but Brer Rabbit, 'kase I saw him preamblin' a-cross de field after he left de house last night!" Miss Kingdeer is very sorry 'cause she loved Brer Rabbit an' didn't want Brer Rabbit killed. "I don't t'ink he'd do dat, 'kase he done loved dat goat," says she. "Well, I'd make him tell you himself dat he killed dat goat." An' he went, an' he went 'round to Brer Rabbit's house. "Mornin', Brer Rabbit! how is you to-day?" — "Kinder po'ly, Brer Wolf, kinder po'ly. How's you?" — "Well, I'm between de hawk an' de break-down, ain't much myself to-day. Brer Rabbit, I got a scheme on foot; I thought we'd serenade de girls to-night. I done told dem what a good bass-singer you is; we'll practise de song. I'll play de fiddle, and den we'll go under de window an' sing, an' den de ladies 'll come out an' invite us in!" Brer Rabbit agreed, an' same night dey went up to Miss Kingdeer's house an' stood under de window. Brer Numphit (Wolf) chumin' de fiddle, — plum, plum, plum! chan, chan, chan!



Brer Rab - bit is a trick - y man, and ev - ery - bod - y know.

¹ Recorded by Elizabeth D. Seymour. For bibliography see MAFLS 13 : 70 (note 1). — E. C. P.

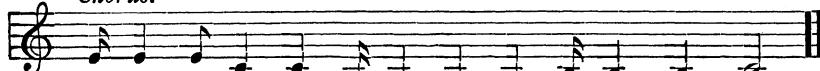


Did you kill Miss King-deer's goat and ev - ery - bod - y know?



Yes, yes, yes, yes, yes, yes, and ev - ery - bod - y know.

Chorus.



Rio Brer Rab-bit, Pop-eyed rab-bit, Buck-eye rab-bit, O!

"Ladies," said Brer Wolf, "I told you Brer Rabbit killed Miss Kingdeer's goat, 'kase he done tell you." Den Brer Rabbit threw up his hands, an' said, "Brer Numphy got this game up on me, 'kase he's jealous!" Miss Kingdeer says she didn't believe Brer Rabbit killed de goat, and Brer Wolf is de fox dat is de finder, an' he's done killed dat goat, an' she called for her pa. Den Brer Numphit licked out an' tore down de road at such a rate, you couldn't see him running for de sand. Miss Kingdeer an' Brer Rabbit got so tickled, dey had to hold deir sides to keep from poppin'. Brer Wolf is runnin' yet from Kingdeer.

20. RACING A GHOST: BURIED TREASURE.¹

House belonged to a white man, went to the war an' got killed. Put some silver in the cellar, wanted his wife an' children to know, woul' 'pear to people to tell them. No one could stay there. One night two black fellows went out hunting. Came up a rain. Went to de house. Remembered that the house was hanted. One said, "I ain' scared!" So he staid. The others went on. They were scared, sure enough. When he sat down, said, "I am Mr. John Brown. Dat who I is. Dat's me." (Bragging now.) After a little while a big cat came along the sill. Got right over him, hung his tongue way down. Looked up an' saw de cat; said, "Who are you? Ah'm Dry John."

Kyat didn't say anything. Kyat came down, sat down aside of him; said, "Ain't nobody but you an' me here to-night." He say, "Yes, an' you an' me won't be here long."

¹ Compare North Carolina, E. C. Parsons, Tales from Guilford County, North Carolina (JAFL 30 : 195); Florida, E. C. Parsons, Folk-Tales Collected at Miami, Fla. (JAFL 30 : 224). — E. C. P.

De kyat went back, an' came out again like a dawg. Took out, lit out from dere. When he got 'bout a mile, he blow, "Whew! Ain't I runnin'!" Dawg say, "What's de matter wid me? Ain't I runnin', too?"

An' he lit again. An' he met a rabbit. Course he frightened de rabbit, an' de rabbit was runnin'. An' he say, "Rabbit, get out de way! let somebody run who can run."

When he got by his house, he ran so fas' he couldn' stop; he hollered, "Manday!" Went up de road, came back again. "Manday!" Couldn' stop. Manday got scared, got de neighbors, so dey held him. He took sick from fright.

The children of this man [the dead soldier] said if anybody would stay in that house, they would give it to him. So this ol' Baptis' minister said he would stay in it. Went there one night, took his Bible, lit his kyandle to read. De kyat came just the same. Went back, came like a dawg; went back, came an animal with a long chain, spitting fire. The ol' man read a chapter in the Bible: "Be not afraid." Came back the last time as an ol' man. Tol' the preacher that he had been trying for years to tell somebody about the wealth in the cellar. "If you go down in the cellar and dig, you will find under the stone a chest of gol' an' silver. Give it to my children, an' I'll return no more." The preacher went next day and told, and got some men to dig. The faster they dig, the more it dropped. Got some lodestone and pulled up the chest. And he never came again.

21. BURIED TAIL.¹

Rabbit and Wolf stole a cow from Farmer Jones, and killed it and skun it. So Ber Numphy said he gwine to get a kyart to haul de meat home. Ber Nambit said, "I will watch de cow." Ber Nambit flew home. He brought de ol' ooman an' de five chil'en. He load up de ol' woman an' de chil'en wid de meat. Put de meat up in a tree so nobody could see. Stuck de butt-end of de tail in de groun'. When Ber Numphy come back, Ber Rabbit say, "Dishyere cow done butt t'rough dis eart'. I been holdin' dis tail. Mus' pull um up."—"All right, Ber Nambit, le's pull um!" Ber Rabbit says, "Ber Numphy, I mighty weak, yer know, man. I git in front of you, so when we pull an' you fall, I fall on top of you." Ber Nambit get in fron' of Ber Numphy. Dey pull, pull, out came de tail by de root. Ber Rabbit say, "Dah, now! You done touch de swaller-fork. I tol' you not to touch de swaller-fork. (Tail end of the cow. Dangerous place to be, — where de bowels move.) Careful how you pull it! Get de spade, man! dig fo' um!" Ber Numphy wen' home cross-legged. He de only one dat had meat dat night.

¹ For bibliography see JAFL 30 : 228 (note 2), also p. 403 of this volume. — E. C. P.

22. THE GIRLS WHO COULD NOT TALK PROPER.

There were three sisters, and there was a young man coming to court dem. The mother could talk nicely, but the girls couldn't talk. The mother was going out; said, "Now, if he comes to-night, don't say anything." Man came. One girl was sewing. The thread pop. Said, "Dishyer t'read rotten seaka [seem likel] punk." The second girl said, "Didn' mammy tell yer musn' talk?" Third said, "T'ank Gawd, I ain't talk! Titty talk." The young man was through.

23. SEEKING THE LORD.

De Lord will answer yer prayer if you go out in de graveyard. Dis ol' man went out in de graveyard down on his knees. Somet'in' came up to him wid a long tongue, red flaming fire out of his mouth, long chain went 'roun' him. Chain pilin' up, pilin' up. Jumped up off his knees and tore home. When he got home, all he had on him was a sleeve an' a neck. An' he never seek religion since.

24. THE IMITATIVE CHOIR.

Ol' man was in church. He couldn't read. He said, —

"My eyes have fail,
My specks are dim,
So scarcely can I see to read dis hymn."

People began to sing, —

"Ma eyes are dim,
Ma eyes are dim,
So scarcely can I see to read dis hymn."¹

Ol' man say, —

"My sisters, I didn' mean for you to sing,
I jus' say dat my specks were dim."

Dey all sang, —

"I didn' mean for you to sing,
I jus' say dat my specks were dim."

Ol' man say, —

"What kind of a devil of a people you all?
I didn' mean dat to sing at all."

Dey sang, —

"What kind of a devil of a people you all?
I didn' mean dat to sing at all."

¹ Sung by narrator.

25. THE DIVINER.¹

The body-servant of a white man, Mr. Crum, he went out one night to see his girl, and took his master's horse. On his way home he turned the horse loose in the woods and walked home, so his master wouldn't know he had that horse. Next morning his master went to the stable, the horse wasn't there. He called John and told him about it. John said next morning at four o'clock the horse would come at the gate. Next morning at four o'clock John called his master. The horse was at the gate. "Yes, I told you so." Mr. Crum went to one of his neighbors, and said he had one of the smartest niggers in the country, could tell anything, do anything. The neighbor's name was Simmons, and Simmons said he bet he could do something he couldn't tell. He went out and caught a coon, and dug a hole and put in the coon, and a barrel over the hole. And they bet a thousand dollars against a thousand dollars, he couldn't tell what was under that barrel. Mr. Crum said he was going to give the negro his freedom if he could tell, and he'd beat him if he couldn't tell. He got his cards and threw 'em down, spit on his sticks, threw them down, made a cross-mark in his hand, picked up his cards, threw a stick and then a card. Now he made a motion with his body, raised himself up, picked up his cards and sticks, scratched the back of his head, and said, "Marstah, you got dis here coon at las'!" Mr. Simmons kicked over the barrel with an oath, and the coon jumped out.

26. THE SINGLE BALL.

Mis' Reynolds said her master had a body-servant named John. He went out huntin' with him, and they caught a deer. So he went to one of his neighbor's house, and told him he shot the deer in his ear and his hind-leg the same time. His friend said, "I don't see how you could do that." He called on John. He said, "Tell him how I did it." John scratched his head. He said, "It's like dishyer. It's like dishyer. As Marster aimed de gun ter shoot de deer, de deer took up his hin'-leg to scratch his yahs [ears], and de shot went tru de hind-leg and de yah at de same time." After de neighbor went away, John said to his marster, "Marster, you mus' try and get you tale more closer togeder nex' time."²

27. THE DEER-STALKER.

He was a great deer-hunter. He put John on the stand, so when he run the deer up, John was supposed to shoot when he pass by.

¹ Compare Georgia, J. C. Harris, Uncle Remus and his Friends, III; Bolte u. Polívka, 2 : 401.—E. C. P.

² For bibliography see JAFL 30 : 191 (No. 43). — E. C. P.

Buck with heavy horns ran by, and it frightened John, and he fell flat on his stomach and de deer went by. De deer ran so fast, he fell down a steep hill and broke his neck. And his master came up, and said, "John, why didn't you shoot that deer?" — "Marster, it's like dishyer: the way dat deer was goin' down dat hill, I know he was goin' to break his own neck." ¹

28. JONAH.

Dis man was preachin' a sermon on Jonah an' de whale. "Now, my sisters an' brodern, I goin' to tell you 'bout when Jonah was consequently and teetotal eat up by de whale. De Lord sent Jonah to preach to de people. He gun him a flint rock, a barlow² knife, an' a pipe o' terbacker to smoke on his journey. Instead of goin' where de Lord had sent him, Jonah went a-foolin' on de seashore. De whale comin' by dat side an' swallered him up. When de whale swallered Jonah, he struck his rock, he light his pipe, an' he gone to smokin'. Dis smoke made de whale sick at de stomach. De whale den swum f'om sho' to sho', f'om sho' to sho', 'til he got de land where de Lord had sunt him, an' dah he spewed him up. So, my sister an' brethren, as I have fus' said, I will continue to say dat Jonah was consequently and teetotal eat up by de whale."

29. WHO DARKENS THAT HOLE?

Two men went out hunting. In mos' of the holes they have coons. Dis was a bar-hole. One man went in. "I'll go in an' get dis rascal an' come out." His frien' was to pull him out by de foot. "Ketch a foot-hold out dah! Ketch a foot-hold out dah!" Frien' got de bar by de tail. "Who dat darken dat hole up dah?" — "If I let dis tail loose, you fin' out who darken dat hole."

30. WHERE DID ADAM HIDE?

De preacher went out to see an ol' woman who lived out so far, never did get to chu'ch. Asked if she heard 'bout Jesus, 'bout how he died. "Is he dead? I didn' know he was dead. You wouldn' know yourself, bein' back here in de woods. An' I don' take de paper." De preacher said he would come next week to catechize um. Nex' week sent de ol' man to de store to buy molasses. Adam took the money and bought some liquor. Sent de boy to de neighbor, Sister Clarinda, to borrow some 'lasses. Sister Clarindy did have but a cupful, so she let her have dat. Made de molasses pone. Adam came in drunk. She put him under de bed. Tol' him to stay dere.

¹ Compare Florida, E. C. Farsons, Folk-Tales Collected at Miami, Fla. (JAFL 30 : 223, No. 4). — E. C. P.

² Pocket-knife with one blade.

Didn't want de preacher to see him. So after dinner de preacher got his catechism out an' ask some questions. "De Lord made Adam fustes', den he made Eve lastes'. Put um togeder. One day de Lord came an' called, 'Adam!' He called again, 'O Adam!' De Lord got mad, an' hollered, 'You Adam!' — Now, where did Adam hide when de Lord call um?" — De ol' woman said, "Somebody been tellin' you somet'in'." — "Now, my sister, dis is de catechizum." — "Ain't somebody been tellin' you somet'in'?" — "I don' know, my sister. Dis here was de catechizum. Adam was in de gyarden. Adam hide. Now, I'm askin' you dis question, Where did Adam hide when de Lord call?" De ol' woman put her head under de bed an' call, "You, Adam, come f'om under dat bed! Come on out! De preacher done know all 'bout 'um. You come out dah!"

31. THREE SWEETHEARTS.¹

Husband worked at night. Woman wasn' true to him, anoder man came in. Havin' a good time. Anoder man stop in. Put fir' man under de bed. Secon' began to talk. Den de husban' came. Somebody kinder put him on. She made de secon' man get up in de loft. Husban' came in, looked 'round, didn' see anybody, went to bed. Began to talk; said, "Somebody's been tellin' me dat you hasn' been true to me. Dat's why I came back here to-night. Now, man above knows all t'ings. Now, de fir' nigger dat I fin' in dis house I gwine to kill. Now, de man above knows all t'ings." Man in de loft got nervous, scared; said, "Yes, an' de man under de bed knows as much about it as I do." De man jump out under de bed, run out an' grabbed up a barrel, kyarried it out. Man in de barrel said, "T'ank Gawd! you saved my life to-night." Pitched down de barrel, like to kill de man, to knock de stuffins out de man. While he was beatin' his wife, de man in de lof' got loose. Left his wife after dat.²

32. TWO DADDIES.

This man went out and he came home. The woman had another man coming to see her. Tol' de little boy de oder man was his daddy. Doing night work, didn' expect to come home. When he rap at de do', the man in the bed went under the bed. De little boy sing, —

"I got two daddies now, now.
I got two daddies now, now."³

¹ Compare North Carolina, E. C. Parsons, Tales from Guilford County, North Carolina (JAFL 30 : 186, No. 31); North Carolina, O. D. Campbell and Cecil J. Sharp, English Folk Songs from the Southern Appalachians, No. 42 (New York & London, 1917). — E. C. P.

² This is a true tale. I knew the woman, very attractive woman, fine-lookin' woman.

³ Sung by the narrator.

Mother said, "Hush yer mouth! I mash you in de mouth." Fader said, "Sing, son, sing. Pyappy like to hear you sing."

"I got two daddies, now, now.
I got two daddies now, now.
One in de baid, an' one under de baid."

Fader got up, pulled him out by de leg. What happen to dem, dat remain for you to imagine.

33. YOU RIDIN', YOU WALKIN'?

White man died an' wen' to heaven. Angel asked him, "You ridin', you walkin'?" — "Walkin'." Said couldn' come in. White man went up de road and sat down. Colored man came 'long. White man wouldn' say anyt'ing to him, of course, would let him go up and try. Then he came back. The white man been thinkin' (quick thinkin'), an' said, "I tell you what we do. You be my horse. I ride in on yer back. When dey ask me, 'You ridin', you walkin'?' I say, 'Yes, I ridin'.' I ride in on yer back, an' we bof of us get in." So de colored man let him get up on his back. When he got to de gate, the angel asked, "You ridin', you walkin'?" He said, "I'm ridin'." — "Well, hitch yer horse on de outside, an' you come in." Gate closed, an' de darkey never did get in. Dat show how much quicker de white man think dan de colored man.

34. THE LITTLE GIRL AND HER SNAKE.¹

Little baby, crawlin' in de yard, seem to be quite satisfied. Snake, milk-snake, must have smelt milk on de child, became very fond of de child. As de child grew older, would take food out to de snake. One day the mother went an' saw the snake. Screamed, husban' came and killed the snake. Child became very ill, like to die. That was a true tale.

35. THE DEACON AND HIS SON.

You mus' see somet'in' when you seek religion.² Dere was de deacon an' his son. De deacon tol' him, "Tell yer pyappy, an' pyappy can tell weder yer got anyt'ing or not." De boy came back an' said, made a song, —

"O pyappy! I seed sumpen'.
O pyappy! I seed sumpen'.
O pyappy! I seed sumpen'."

¹ Compare North Carolina, E. C. Parsons, Tales from Guilford County, North Carolina (JAFL 30 : 185, No. 28); Bolte u. Polívka, 2: 459. — E. C. P.

² This is so throughout the South. When people say that they have been "shaken across the brink of hell, feel the heat," that is what they mean. Somewhere out at night, perhaps in the graveyard, you must see something before you get converted.

"O son! what did yer see? Did yer see a white man, or did yer see a black man? If yer see a white man, dat was Jesus; if yer see a black man, dat was de debil." — "Pyappy, I t'ink it was a black man." — "Dat a good sign. Devil after you, 'fraid he goin' to lose you." Nex' time de boy saw a white baby, come back an' tell his pyappy. Pyappy sing, —

"Yer done got um at las'.
Yer done got um at las'.
Yer done got um at las'."

De boy said if he died, then would be so happy, would fly 'round, fly 'round, so happy and light, fly so fas', wouldn' have time to tell Gawd howdy.

36. HEAVEN HOT, HELL COLD.

Dis preacher was goin' 'long sayin', —

"De bull-frog jump f'om stump to stump,
An' Ber Rabbit jump plunkerty plank."

De congregation didn't notice what he was saying; but dey was gettin' excited, ready fo' de shout. Den he go on. "Heaven is a mighty hot place, so hot you can even roas' green corn. Hell cold, freezin' col'." After de sermon one of de congregation say, "Broder John, I heard you say heaven is hot, hell is col'." Mus' say hell is hot, heaven is col'." Preacher make answer, "My dear broder, I been reasonin'. Colored folk 'fraid col'. I been reasonin'. Ef I tell dem colored folk heaven was col', eve'y one would go flockin' down to hell."

37. HELL IN HEAVEN.

De white man died and went to heaven. De angel showed him all de nations; didn't see any colored people. Saw one place covered up in a corner wid a sheet. Said, "You done showed me all 'round, all de nations an' de races, what dat in de corner?" — "Sh! Sh! Don' wake dem up! Dem dere de black folks. Dey raise de devil here if you wake um up! Don' wake um up! Dey'll raise hell right here in heaven."

38. DILATORY BUZZARD.

Buzzards never build a nest, lay in other birds' nests. Birds tell um to build. When the sun shines, says, "What's de use of buildin' a nest? Sun shine." When it rains, says, "Build when de rain stop." Never does build a nest.

RIDDLES.

1. I was going across a ferry. I had a fox, a goose, and a bag of corn. Must get them over, yet cannot carry all three at the same time. How are you going to get them over? — *Ans.* You take the fox and the corn over first. Then you bring your corn back. Then you take your goose over.

2. I was going to St. Ives,
I met a man with seven wives.
Every wife had seven sacks,
Every sack had seven kyats,
Every kyat had seven kyits,
Kyits, kyats, sacks, and wives,
How many were going to St. Ives?

Ans. One.

3. Whitey run Whitey outer Whitey. — *Ans.* White man running a white cow outer cotton-field.¹

4. Seven pears hanging high,
Seven men ridin' by,
Each man pick a pear,
How many left hangin' there?

Ans. Six. The man's name was Each.²

5. I had a bench two feet wide. How many could sit on it? — *Ans.* Den you say, "One," an' I say, "Mo' yet;" an' you keep on counting, an' still I say, "Mo' yet." The man's name was Mo' Yet.

6. When I was goin' 'cross London Bridge,
I met an old man on de way.
I brek his neck an' drank his blood,
An' t'rew his body away.

Ans. Bottle o' liquor.

PROVERBS.

1. Better take kyare 'fo' take kyare come. (South Carolina.)
2. Fisherman never sees fish stink. (Georgia.)³ (That is, My own child is always good.)
3. Nothin' ever done on de Devil's back never buckle back under his belly. (Florida.) (That is, you will reap what you sow.)

TOASTS AND OTHER VERSES.

Toasts are given by men at drinking-parties; but all through the South they are given at all kinds of gatherings, even at social gather-

¹ See this number, p. 389 (No. 12).

² Compare North Carolina, E. C. Parsons, Folk-Lore of Guilford County, North Carolina (JAFL 30 : 202, No. 13). — E. C. P.

³ F. M. Cronise and H. W. Ward, Cunnie Rabbit, Mr. Spider and the other Beef (London and New York, 1903), p. 192. — E. C. P.

ings in the school, "jus' fo' pastime." Persons are called on. "We call on Miss —— for a toast," some one may say.

1. "Succeed to de red buds [birds],
An' likewise de wren.
Hope Heaven will take care of de ladies,
De Devil take care of de men."

2. Once 'pon a time
De goose drink wine,
Monkey chew terbacker,
An' de dawg eat lime.

(South Carolina.)¹

At Daytona, Fla., I asked the school-children one day to bring me in Bible verses. One boy brought in the following: —

3. I had a ol' mule,
His name was Jack,
I rode on his tail to save his back;
De lightnin' roll, an' de t'under flash,
An' it split my coat-tail all to smash.

FOLK WAYS AND NOTIONS.

GAMES AND AMUSEMENTS.

HEN AND HAWK. — In "Hen and Hawk," a game played in Charleston, S.C., the chicks get behind the mother Hen, who protects them against the Hawk or old witch. Hen says, —

"Chickame, chickame, chimecrow,
I went to de well to wash my toe;
When I came back, my chick was gone.
What o'clock, ol' witch?"²

Between Hen and Hawk a colloquy follows:—

- Hawk.* Hen, gi' me a chick.
Hen. Hawk, I can't gi' you a chick.
Hawk. I shall have a chick.
Hen. You sha'n't have none.

PEEP SQUIRREL.—This game is played in couples, each couple a squirrel and his girl. One squirrel sings to the other, —

"Ariddle um ariddle um ariddle um aree,
Peep, squirrel, ariddle um aree.
You steal my sweetheart,
I steal another one.
Peep, squirrel, ariddle um aree."

¹ Compare Bahama nominees (*MAFLS* 13 : XI); Ontario (*JAFL* 31 : 148, No. 111). The narrator has never heard the Carolinian verses used as a nominee. — E. C. P.

² This line is said very fast, and without pause after the preceding word, and with a change of tone.

The squirrel runs, and peeps around a tree. His girl peeps with him. One couple may not catch the other between the trees, only while running around one of the two trees. Consequently, as both couples start out together from their tree, one must run fast enough to overtake the other in the circuit from tree to tree.

COUNTS. — Counting-out rhymes, or "counts," are said in connection with the game which is variously called "Hoop and Hide" or "Seek and Find." The counter stands facing the line of players. He counts from himself to each player in turn. He counts with his right arm, bringing it to his chest in counting himself, and extending it in counting the other players. The hider has to stay in the place of hiding until the seekers find him. Then he runs to base. "Got to find us 'fo' we run."

One'ry, orery, ikery, an,
Philison, pholoson, Nickelas, John.
Queeveye quavy
English Navy
Stinkelum stankelum buck
Out an' begone.

Chickery, chickery, my black hen,
She lays eggs for gentlemen,
Sometimes nine, an' sometimes ten,
Chickery, chickery, my black hen.
OUT spells "out."

Henry he is a good fisherman,
Catches hen, put 'em in de pen,
Some lays eggs, some lays none.
Wiar briar limber lock,
Three geese in de flock.¹

Eeny, miny, miny, mo,
Catch a nigger by the toe.
If he holler, let him go,
Eeny, miny, miny, mo.

(Virginia.)

NAMING BABY'S FINGERS. — In Charleston, S.C., a baby's fingers will be named as follows: —

Thumb, Tom Thumb.
Index finger, Billy Wilkins.
Middle finger, Long Nancy.
Fourth finger, Betsy Botkins.
Little finger, Little Whiskey.

¹ The rest forgotten. Compare North Carolina, E. C. Parsons, Folk-Lore of Guilford County, North Carolina (JAFL 30 : 207). — E. C. P.

PEANUT-HUNT. — On Easter Day in Charleston, S.C., peanuts will be hidden all around, also on persons, — “in man coat-pocket, in woman bosom.” “Fun part” is having the young ones going about searching the old people. The finder of the most peanuts gets a prize.

“**CHRISTMAS EVES, EVES, EVES.**” — The three or four days before Christmas are thus called. No school is in session; the children would not come. It is time for “shouts” and festivity.¹

THE SHOUT.

Near Calhoun, Ala., there are Africans who came to this country after the Civil War. The leader in their “shout” will hold his right hand to his face, his head bent to the right, and call out, “Higha!” the circle rejoining.

Leader. Higha!

Circle. Magalujasay!

Leader. Higha!

Circle. Lujasaychumbo!

Um! Um! Um!

Leader. Higha!

Circle. Haykeekeedayo, ho!

The women move slowly around the circle, their left foot somewhat in advance of the right, the right drawn up to left as it is moved on a few inches at a time and in rhythm. The body is slightly bent, with the buttocks protruding. The men stand erect.

Among the Geechee of the Florida Keys, the step in the “shout” is also with the right foot behind the left. In South Carolina the feet are parallel, the left drawn sidewise to the right. — If you do not cross your feet, it is religious dancing; cross your feet, “it is sin.”

MANNERS.

At Charleston, S.C., old people would say to a child who clasped his hands behind his neck, “You mournin’ your mother away,” or, “Yer mammy is goin’ to die.” — If a child walks backwards, they say, “You are cussin’ yer mammy.” — If a child sucks its teeth (the upper teeth brought against the lower lip and sucked), I don’t care whose child it is, any old person will slap it in the mouth, will swell his mouth up, and say, “Little no-manner bunter [bunter means ‘bad child’], no good will foller you if you do dat.” They say, “Devil suck his teeth. Devil would foller you ’til you get to heaven’s gate. He done mad now, he lost you. Suck his teeth, go back. Always suck his teeth when he lose a soul.” — If a child peered into the face of an old person, the old person would call him oomanish [womanish], and would spit right in his face. — Among real old-time people it is

¹ Little Christmas or Old Christmas is unfamiliar to the narrator. — E. C. P.

thought ill-mannered for a child to do anything in the presence of an old person.¹ — You should never let old people “put deir mouth on yer² [curse you out].”

CURES.

Tie a frog around a child’s neck to make him teeth easy. (Georgia.) — Chicken-manure is steeped and made into tea for scarlet-fever. — Horse-manure is put on the chest for whooping-cough, or people who do not want to do this will have the child play all day long in the stable to inhale the odors. — For ear-ache, old folk will take a cockroach, take off the head, split it in half, press the juice in the ear, and put in cotton to keep the juice in. This will cure abscess in the ear for life. “Cure dat child’s ear long as it live, never have ear-ache again.” “When I was four years old, I had a very severe ear-ache, and received this treatment. The pain stopped right away, and I never did have an ear-ache again.” (General in South.)

For rattlesnake-bite, you split open a frog or a young chicken, and put it on to the bite; you must put the chicken on hot. You keep it on until it turns green, then you put on another. It will draw out all the rattlesnake-poison. Rattlesnakes won’t touch you if you leave them alone. So people say, “I am like a rattlesnake, I won’t boder you unless you boder me.” — To cure rheumatism, take rattlesnake-skin, dry it, and tie it around wrist or leg.³ (General in South.)

CONJURE-DOCTOR.

Near Charleston, S.C., I was taking care of a woman who was very ill — rheumatism in the back of her neck. Finally she sent for a conjure-doctor. He had big, thick lips, bluish red; blue gums; red eyes, red where white should be. Everything about these conjure-doctors is different from what it should be. With him he had a cupping-horn, cow-horn. “Get me two plates of salt,” he told me. They always ask for salt. He pricked the back of the woman’s neck, drew blood, and he put his cupping-horn to it. He took it off, and dropped out of it a young snake and a lizard, dropped them into the salt. They squirmed about — lizards and snakes don’t like salt. “From dishyere on you gwine to be a well woman,” he said. And she was.

The conjure-doctor said that a woman-neighbor who had said she was going “to get even ‘long her” because she had scolded a child, had fixed the lizard under the threshold of her door. The lizard got into her, “kotch with pain in her spine, an’ crawl up.”

¹ “Old person,” in Negro vernacular, means merely “senior,” “adult.” — E. C. P.

² Compare Bahamas, MAFLS 13 : 18 (note 3). — E. C. P.

³ Compare Bahamas, MAFLS 13 : 56 (note 1). — E. C. P.

These conjure-doctors watch snake-nests until they hatch out. They catch the young snakes before the mother-snake takes them into her stomach. They say you are sick because there is a snake in your system.

You may become sick, too, from being goofered. Goofering is walking over a root-bag, a goofer-bag. On the outside is goofer-root, then cloth, then more root, then another layer of cloth, and inside it the goofer,—strands from your hair, broken needles, graveyard dirt. In once case I knew the conjure-doctor man (call him “goofer-doctor,” too, and “root-doctor”) dug up the goofer-bag right under the woman’s steps, and told the woman that her hair had been goofered, that she should always burn her hair. (People believe, too, that birds will take a strand of your hair and build their nests with it, and you will always have headaches.¹) He sprinkled red pepper and salt on the goofer-bag. He said, “I could make you get rid of dat woman by t’rowing dishyere bag where de riber run down, an’ dishyere bag go down wid de stream. An ’de woman who goofer you will leave de town.”² . . . Sure enough, a woman did leave the town.

If you are afraid of being conjured, you should keep a brass copper in your shoe.

The conjure-doctor knows also about love-conjure. He tells you, when you want to make a man love you, to put a frog in a box punctured full of holes. Go out at the evening twilight, find an ant-bed, put this box right in the ant-bed. The ants will eat up all the meat from the frog, just leave the skeleton. One week from that, in the morning twilight, you go back and get the box. You will find in among the skeleton of the frog a bone just like a fish-hook, and one bone just like a fish-scale. To make the man love you, you take the fish-hook and hook it in his coat. He will love you right off, goes crazy about you. To remove the love, if you get tired of him, you fillip the scale on him. He dislikes you and doesn’t know why, just as he loves you and doesn’t know why.

I heard at Charleston of another kind of love-conjure. The conjure-man told the woman to get a piece of beef and wear it under her arm for two days, then to squeeze the juice out, put it in a bottle with alcohol, and pour it on the man’s coat. “He would run her down.”

In Augusta, Ga., I heard of a man who wanted to get rid of another man who was after the same woman. The conjure-doctor told him to bring him a picture of the man. The conjure-man took the picture and cut a place for it to fit into a tree. He fitted it in with the

¹ Compare Thonga, H. A. Junod, *The Life of a South African Tribe* (Neuchatel, 1913), 2 : 338. — E. C. P.

² Compare Georgia, J. C. Harris, *Uncle Remus and his Friends*, 311; Thonga, Junod, 2 : 401. — E. C. P.

head down. As long as the head was down, the man had a headache all the time. And he had to leave that place.

SNAKES.

Snakes, particularly milk-snakes, will charm children. Milk-snakes will go and suck a cow dry. When you find a cow dry, it is because a snake has sucked it out. I heard of a woman who went to sleep after nursing her baby; when she woke up, a snake was nursing her. They killed the snake.—A coach-whip snake will whistle just like a man, will stand up on the tip of the tail and whistle. If you whistle back, it will whistle again and lead you on. When it finds you, when you come up to it, it will run and wrap itself around you and whip you with its tail. Then it will take the tip-end and stick into your nose to see if you breathe. You must lie down, stiff, dead, and hold your breath. When it thinks it has conquered you, it will leave you.¹—When you want to run away, never run straight. The snake cannot turn without *qwirling* [coiling], and that gives you time to get away.—Spreading-adders, when they hear you coming, spread out like a carpet, flat, hide themselves that way, look just like the earth.—King-snake will kill every other snake. Has a powerful spine. Will wrap itself around the other snake, and snap every bone in its body. (Alabama.)

DREAMS.

Whatever you dream is contrary. Dream of funeral, sure sign of wedding; dream of wedding, sign of funeral.—If you dream you are down a hill and climb up, means success in life. So does a dream of water, *clear* water.—A bull is a good dream.—If you dream of having long hair, it means some change in your life, you will get money.—Vermin are a sign of death; and rat is also a bad dream, sickness and trouble in the house.—If you dream of teeth dropping out of your head, some of your relations are going to die.—A snake is not a bad dream, if you dream of killing it; you conquer your enemy, destroy your enemy; but if you don't kill the snake, your enemy is going to harm you. (General in South.)

LUCK.

It gives bad luck all the week to meet a woman first thing Monday morning. Consequently men might start to work by three o'clock in the morning to get to work by seven, just to avoid meeting a woman. I heard of a man who was going to work, and the first person he saw on his way was a woman. He turned back and went across a field, so as not to meet and pass her on the road.—If you start from home and

¹ Compare H. C. Davis, "Negro Folk-Lore in South Carolina" (JAFL 27 : 245).

have to turn back, you should make a cross on the road and spit on it, and return to the house, moving backwards. — If a black cat cross the road, you should make a cross in the road and turn back. — If you sweep your floor at night, pile the dirt in the corner, or you will sweep out some of your family; sweep out of doors, become homeless, will come to want. — Don't look at a cross-eyed woman: something will happen before you get home, — dead bad luck. (Virginia.)

If your left eye jump, if your mother's first child was a boy, it is bad luck; if a girl, good luck. If your right eye jump, if your mother's first child was a boy, it is good luck; if a girl, bad luck. But sometimes people, disregarding the sex distinction, will say, "Now my left eye jump, is surely going to cry." (Charleston, S.C.)

If a cat take up at your house, it is good luck. — Good luck to have a black cat with not one spot on it, a clean, clear black, in the house. I knew an old woman who kept a black cat to work witch for her.¹ — If a dog follow you in the street, keep him. (General in South.)

DEATH AND BURIAL.

DEATH-SIGNS. — If you have a dog in the house and he lies on his back with his feet in the air, some one in the house is going to die; if the dog lies that way in the yard, the neighbor who lives in the direction his head is turned will die. — If you hear a mourning-dove around your house, some one in the house will die unless you tie a knot into each corner of your apron. Then the mourning-dove will stop mourning and go away. — If any one call your name, and you answer or go to see and find nobody has called you, you are going to die. The spirit of your dead mother or father or of some relative has called you. So, if you are called, do not answer. — After a death a looking-glass must be covered up. The dead body can see in, and the reflection of the dead person goes into the mirror and takes away the living person. — A child born with the face down is born to be drowned, will end in a water-grave. (Charleston, S.C.)

If a digdee owl whoop on a tree near a house or on a chimney, it is a sign of death in the neighborhood or in the house. People in the house would put salt on the fire to burn the tail of the bird on the chimney, or would turn a pair of shoes upside down with the toes under the bed, or would turn clothes inside out. The owl would stop hollering and fly away. (Virginia.)

FUNERAL. — During the watch-night or the sittin'-up, when coffee and food are served and hymns sung and shouts danced, the corpse, which is dressed immediately after death, is placed on a coolin'-board. This coolin'-board consists of two planks supported by a "horse" at either end, and covered with a sheet which hangs down

¹ Compare Bahamas, MAFLS 13 : 56 (note 1). — E. C. P.

to the floor. Another sheet covers the body; and over the face is another sheet, which is lifted up when the mourners address the corpse. Mourners may talk to the body to this effect: "Mandy, you gone an' left me. . . . I may be nex'. . . . Po' Mandy! . . . Po' John! . . . " A plateful of salt and ashes is placed under the coolin'-board, where the body is cooling off. Whatever disease the body has goes into the ashes and salt. "Ashes takes up from de body de disease." These ashes are carried to the grave; and at the words "ashes to ashes and dust to dust," they are thrown into the grave. Others "dash in dirt." As people "pitch in de dirt," they sing.¹ Burials are head to the east, "so they will rise." I think it is because of the star in the East at the Saviour's birth. (General in South.)

If there is a dead body in the house, you should not have a cat in the house. The cat will go up on top of the body and scratch the face. — A cat, a black cat, will suck a child's breath until the child dies. The cat will go up on the child's chest and purr. As the child's breath comes out, the cat will breathe it in. So that it is dangerous to leave a cat in the house with a little child.

¹ In the minds of the performers, this part of the funeral service appears to be an exorcising-rite. — E. C. P.